



SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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The Principles of Nature.

UNIVERSOLOGY.

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BY STEPHEN PEARL ANDREWS.

To the *Novum Organon* of Lord Bacon is attributed the commencement of what is called a new scientific method, known as the Inductive method of Science. The characteristic of this method is the Precise Observation of facts or Phenomena and the Induction (drawing in) or accumulation of these accurate observations, as the basis of knowledge. When facts enough are accumulated in any sphere to reveal the Law or Principle by which facts of that kind are uniformly governed, the principle is *deduced* or *drawn out* from the observed facts; and, then, without further specific investigation, all new facts of the same class are ranged under the Law thus firmly established. A System of these Laws, or Principles, relating the facts of any Sphere or Department of Nature, when colligated or tied together, constitute the Science of that Portion of the Universe. In this manner new Sciences are constantly generated, which, from the demonstrative certainty of their bases, are called the Positive Sciences. Auguste Comte is the Encyclopedist of the Sciences in their present stage of Development—the Bacon of our day—the special champion of the Inductive Method, and the founder of a Philosophy which he denominates Positivism, which excludes, in a rigid and special sense, all Simplistic Faith, and all Metaphysical Subtleties. All the Scientists of our day, whether they have studied Comte or not, are Positivists in their partiality for Hard Facts—in their opposition to all Transcendental and Mystical Theories—and in their devotion to the Inductive Method. The whole Scientific World, until recently, united in denouncing what is often called the Deductive Method, by which they meant the Assumption of Principles prior to the accumulation and investigation of the facts upon which they rest, and the attempt to compel the facts to conform to the baseless and unsupported theory. The Deductive Method is also called the *a priori* (or from beforehand) Method, and the Inductive Method is called the *a posteriori* (or the from afterward) Method; and we are assured that the fault of the Old World, all prior to Bacon, was, that they tried to work the Deductive Method, which is essentially false; and that the success of scientific investigators, since his day, is wholly due to the adoption of the Inductive, which is the true Scientific Method.

This is still the popular conception concerning Scientific Methods and the meaning of the terms Inductive and Deductive. Meantime, Scientific men have corrected themselves so far as this. The Assumption of Principles and Laws, without any adequate verification, or the creation of fanciful hypotheses, as the starting points of reasoning for establishing other facts,—a method that characterized the infancy of the race, and was fruitless of scientific results, they now call the Anticipative or Hypothetical Method, and do not confound it with Deduction from known Principles. We are then told that the first step in

Science is Observation or the Collection of Facts; the second, Classification or the discovery of the Law by which the observed facts are regulated; the third, a *derivation* from this classification of a General Law, presumed to be applicable to all similar facts, although they have not yet been observed, and they now apply the term *Induction* to this *derivation* of a General Law, from a limited observation and classification of Facts. The fourth step is, then, Deduction, which they make to mean the application of the General Law to new facts and particulars. "In the process of Deduction," says the *Manuel de Philosophie*, "we depart from a Known Principle in order to discover, or, at least, to verify the consequences of it," and this, of course, by *bringing in* new Facts under the Law.

This account of Scientific Methods, although an improvement upon what preceded it, is still inaccurate and confused, and the source of confusion in the minds even of the learned themselves. First, in the verbal point of view the terms Induction and Deduction are herein applied in a way directly the opposite of that which their Etymology would indicate. *Induction* is used for the *De-ri-va-tion* of a Law from Facts, and *De-duc-tion* for the *Intro-duc-tion* of new facts under the Law. Secondly, the two terms Inductive and Deductive, which are alone usually spoken of, are not enough to designate all the processes involved in the several Scientific Methods; and, thirdly, these terms are sometimes used to denote Processes merely, and sometimes to designate Methods which are merely characterized by the predominance of one or another of these Processes.

Let me endeavor to throw additional light into this intricate subject. Induction, as a Process, occurs whenever Facts are used as an instrument by which to discover a Principle or Law of Nature. The Principle is derived from, or, as Scientists have chosen to conceive it, *induced upon* the Facts. Deduction, as a Process, occurs whenever a Principle or Law of Nature is used as an instrument by which to discover Facts. The new Facts are ranged under, or, as it is conceived, deduced from the Principle.

Each of these Processes occurs in *every* Scientific Method. Different Scientific Methods are characterized by that one of these two Processes which is *put first or takes the lead in the given Method*. Let us begin by discarding from the domain of Science altogether the Anticipative or Hypothetical Method, which attempts to deduce facts from assumed Principles that are not ascertained to be Principles at all. This is not a Scientific but the absolutely Unscientific Method, since the basis of all Science is Certainty. It is the zero of Scientific Methods, and underlies the series of real Methods, but is not one of them; hence, prevailing before the Baconian age, that period was fruitless of scientific results, except in relation to Mathematics where the Inductive stage is so short and so slight that it is performed instinctively by all people, and the Deductive stage at once reached, which, as to the order of its proceeding, agrees with the Hypothetical—only differing in the fact that it has a real basis, instead of a fanciful one.

The Inductive Method is that in which the Procedure from

Facts to Principles predominates. Hence, it is also called the Empirical, or the Experimental, or the Positive Method. This is the Method which now prevails in the world, which has generated a crowd of new Sciences during the last hundred years or more, which is extolled as if it were the only legitimate Method, and the only possible route to Scientific discovery.

The true Deductive Method would be that in which the Procedure from Principles to Facts, and subordinate Principles and systems of Principles should predominate. This, as a Method, has never heretofore been discovered and inaugurated. Deduction, as a *Process*, exists in all the Sciences, and in some, as in Logic, constitutes nearly the whole of the mode of *operating and applying* the Science. But, as a *Process*, it only serves to bring new Facts within the range of the Principles of the given Science which is already known and established; as when we calculate the return of a comet, or, at most, it may be said to enlarge the bounds of a Science, as when Le Verrier discovers the existence and precise locality of an unknown planet. Beyond this, and as a veritable and Scientific Method, and therefore as an Instrument for the discovery of another crowd of new Sciences, and for enlarging the whole domain of possible human knowledges, Deduction is not only unknown, but it is as yet hardly so much as conceived of. Such a Method must rest on the discovery of the Universal Laws of Harmony and Order in the Universe. That which is so vehemently denounced, and against the dangers of which we are warned under the Name of the Deductive Method, is merely the Hypothetical Method, which, instead of resting on Universal Laws, rests on nothing.

As the Hypothetical Method corresponds to zero, so the Inductive Method corresponds to one, the Deductive Method to two, and the Compound Method, which results from the union of the prior two, corresponds to the number three.

FACT, which predominates in and characterizes the Inductive Method, corresponds to the SENSIBILITY, or the SENSES, or the FEELING, which is the lowest of the three-fold fundamental Division of the Faculties of the Soul, and therefore, also, to the Number I. LAW, which predominates in and characterizes the true Deductive Method, corresponds to the INTELLECT, the UNDERSTANDING, or the REASON, (disregarding, for the present, Kant's distinction between Understanding and Reason) which is the second branch of the same three-fold division, and therefore to the Number II. The Compound Method corresponds in like manner to the AFFECTION, and consequently to the Number III.

It follows that the Inductive Method of Science, now in vogue, with all its wonderful achievements, is only a first stage in a Series of Scientific Methods. The Baconian Era, in its exclusiveness, will end, and a new and still more brilliant Era of Scientific discovery will be begun with the development of *Universology*—a System of Universal Principles from which Deduction, pushed into every department of the unknown, becomes a safe and reliable guide, and an instrument for the constant Evolution of new and more subtle and more recondite Sciences.

It follows again, that Science, during the domination of the Inductive Method, is merely in its stage of infancy, or in the Unial Degree; the true Deductive Method being the Dual, and the Compound the Tertial. Indeed, there is a sense in which it may be denied that the Inductive Method appertains to Science at all, as there is a sense in which it is denied that *ONE* is a number. OBSERVATION (of Facts) corresponds to the Senses. SCIENCE, which relates to Law, corresponds to the Intellect, and EDUCATION, in the true sense, (the drawing out of the faculties of the mind into action) corresponds to Affection—the drawing out of the sympathies of the soul. SCIENCE belongs, therefore, in a special sense, to the DUAL DEGREE, and hence it is more cognate to the Deductive than it is to the Inductive Method. Neither the Observation of Facts, nor their Classification, is strictly a Scientific Process. A Science can only be said to be constituted when it becomes the means of predicting new Facts, which the simple powers of Observation are inadequate to reveal. In this rigid sense, we have as yet no properly Scientific Method of investigating the Universe, and can have none until the Universal Principles of Order and Harmony in the Universe are first discovered and revealed, in order that, from them, we may deduce all the Minor Sciences and Systems of Principles, and the Facts to be classified under them; and, so to speak, construct the Universe for ourselves in Thought by the Natural and necessary evolution of these Fundamental Laws. With such an instrument at command, we can penetrate into every Department of Nature, Material and Spiritual, and predict what *ought* to exist in each, with proximate certainty, prior to all observation. This is the True Deductive Method; and in strictness, as I have said, the *only* Scientific Method. The Experimental Method is Practice without Science. Even its discoveries are blunders, in the higher scientific point of view, since the discoverer is directed to them by no known law, but stumbles upon them by feeling about at random, in the dark. Deduction from Universal Principles, previously established as Essentially True in the very Nature of Things, and equally true in every Department and Sphere, will furnish a sure guide to direct inquiry in the most obscure portions, even, of the realm of possible knowledge.

Still the True Deductive Method, when itself fully inaugurated, will never dispense with the uses of the Inductive or Experimental Method. They hold to each other the relation of Theory and Practice. The Man of Science and Theory is apt to despise, in ordinary matters, the ignorant Practical Man. The Practical Man, in turn, despises the Man of Science. Both are right, in a degree, since Practice alone is Unial and Science alone Dual; and nothing begins even to be Integral, or Perfect, or Complete until the *one* and the *two* are re-united in the compound *THREE*. Let it not be supposed, therefore, that Deductive Universology is to be offered to the world as a means of superseding Observation, Classification and Induction. The two methods are to be merely the complements of each other, to be worked against each other as a sum is first done, by Addition, and then proved by Subtraction, or the result of Subtraction verified by Addition. Hence, the combination of the two methods gives the Third, or Compound, or Integral Method, which is the culminating-point of Science.

Nevertheless, Deductive Universology once inaugurated, will be entitled to take, and must take, the lead among Scientific Methods. It is of the Dual Degree; and Science itself, as a whole, is Dual—not Unial or Tertial. Hence, all that we now call Science is of a subordinate character, compared with that which will result, at an early day, from the discovery of a system of Universal Laws and the practical workings of the New Method.

The relations of such a Science of Universal Analogy to Spiritualism can now be made more obvious. When the results of Observation are confirmed by Deductions from known Principles, Scientific Demonstration becomes perfect; in the absence of such confirmation, Observations of Phenomena are apt to be questionable; and, if the seeming facts are counter to the legitimate Deduction from a known Law relating to the subject, the most apparently well established fact cannot resist the taint of suspicion from that cause. To illustrate: The natural eye and the telescope reveal to us the existence of the Planets of the Solar System and the courses which they pursue in their orbits through the Heavens. We see Jupiter, and Saturn, and Uranus, for example, and we learn to know their tracks, aided by certain mathematical calculations. All this we are able to *observe* without any knowledge of the Law of Gravitation by which their

motions are regulated. But, finally, the Law of Gravitation is discovered and established, and its apparent universality demonstrated, so far as Material bodies are concerned. According to this Law, the several Planets, in passing each other in the same part of the Heavens, ought sensibly to affect each other by attraction, so as to deflect each to some extent from what would otherwise be its natural orbit. Such, on examination, is found to be the case; and the deflection of either Planet being in exact proportion to its mass and weight, the Astronomer is thus enabled, by observations guided by the knowledge of a Principle, to perform, in the simplest manner possible, the wonderful achievement of weighing the Planets. Let us now suppose that Observation proved conclusively that Jupiter, for example, was an entire exception to the operation of this Law; that it was never diverted a hair's breadth from its orbit by the attraction of any other Planet, and never exerted the slightest influence by attraction on the course of any of them, what would the whole world think of Jupiter? Certainly not that the Law of Gravitation, which holds good everywhere else in the Universe, is a failure in the case of this Planet. On the contrary, the best results of simple phenomenal observation would be doubted instead. The learned world would at once adopt the theory that the seeming Planet was itself an illusion in some unaccountable way, but still an illusion. They would say that this seemingly brilliant star is proved to be a mere unsubstantial will-o'-the-wisp, after all. It has no weight, and can have no substance; and it is clear that our eyes and glasses deceive us into the belief that there is a world where there is no possibility that any world should exist. Even the apparently regular rotation of the exceptioned Planet in an orbit wholly unaffected by the attraction of the neighboring Planets, would be drawn into doubt, as some jugglery of the senses; and a thousand absurd theories would be held on the subject, none of them probably affecting or questioning the Universality of Gravitation. On the contrary, when the Deduction from the known Law exactly confirms, as in fact it does, the empirical observation, it is nearly past the possibility of human incredulity to doubt that Jupiter is a real world, with the attribute of substantiality, like that of our earth.

If, now, the existence of an obvious external fact can thus be brought into doubt, and our very senses argued down as witnesses, whenever a well established Law of Nature is infringed by the apparent existence of the fact, how much more liable to similar suspicion is the testimony of an Internal and obscure Set of Senses of which the majority of mankind as yet know nothing? On the contrary, if the immense accumulation of proofs from mere Phenomena in behalf of Spiritual Existence were strikingly confirmed by Scientific Demonstrations, drawn from a wholly different source—if a chain of Analogies were demonstrated to exist throughout the Universe, binding every part into one whole, and confirming in a thousand departments the results of Observation by the concurrence of *a priori* and Universal Laws; and if the prevalence of these Laws demanded absolutely for the vindication of that Universality, in fact, which by the very Nature of Things they have in Theory, that Man shall exist in two States successively, one corresponding to this present Life, and the other to what we learn by Observation of the Spirit-world, who can fail to perceive the immense confirmation that would be contributed by such discovery to the Truth of Spiritualism? Who can fail, on the other hand, to perceive that Spiritualism, as it now stands, needs the aid of some such grand discovery? Now the fact is, that such a Discovery and such a confirmation of the Spiritual Theory, and such a Demonstration of the Immortality of the Soul, through pure Science, are contained in, and will result from, the exposition of Universology. Such is my reason for bringing the discovery of this immense System of Truth first prominently to the attention of Spiritualists, as the class of the Public who have now the most pressing need for the aid of the New Science.

An additional word is appropriate here, in regard to my own personal relations to this Science. In claiming to be its discoverer, I wish not to be misunderstood. Contributions of the materials to be wrought into the new fabric have been made by all who have preceded me in any Department of Investigation. The conception of the possibility of such a Science, and even a dogmatic assertion of some of its leading Principles, are contained, the one implicitly and the other explicitly, in the writings of the Mystical Philosophers; and the Metaphysicians have approximated very nearly to the perception of its central truths. Still, no discovery of the Universal Science, as such, has ever hitherto

been made or claimed to be made. If, on the other hand, by the discovery of a Universal Science were meant the working out of its Principles into all their infinite ramifications and applications in all the Departments of the Universe, then certainly I could proffer no claim to any such discovery. To elaborate the consequences of the Universal Principles of which the Science consists, must be the work of the Scientists of all Future Ages. For the performance of that work, in its insipidity, I desire and invite the co-operation of the whole learned world of this day, so soon as the exposition of the Fundamental Principles of the Science shall have proceeded far enough to place it as an instrument in their hands. I might, perhaps, with more safety, confine the claim, for what I propose to do personally in the matter, to that of inaugurating a new Scientific Method; but what will remain to be done is rather to deduce new Special Sciences from the parent Science, than to aid in founding the latter. If, therefore, what I propose to myself, in the first instance, be satisfactorily performed, it seems to me that it will be no less than the creation of the main Science, from which all other Sciences emanate as branches and twigs from a common stalk. In addition to this, entering the field along with others in the work of extending the Unitary Science into its special applications, I propose to confine myself principally to a few specialities, towards which the previous drift of my studies has specially inclined me. Among these stand foremost, Philology, Anthropology and Sociology. The elaboration of the Grammar and Lexicology of the new language, (a work already considerably advanced,) will claim my chief attention, probably, for several years. In that, too, I shall, at an early day, desire to enlist the co-operation of all the learning in that Department. Meantime, let us return to the fundamental work of discovering and establishing the Universal Principles of all Science.

FACTS AND REFLECTIONS.

DELPHI, IND., February 1, 1857.

MESSES. PARTRIDGE AND BRITTAN:

Since you call for facts, I think it but right and proper that every Spiritualist in the land in possession of any item of interest, be it ever so little, should respond to that call; the contributions of course passing through the fan-mill of the sanctum, separating the wheat from the chaff. Thus might be made up the most excellent and matter-of-fact literature to weekly gladden the heart of every reader of the TELEGRAPH. It was not until after reading the extraordinary volume of that most excellent teacher and scholar, Prof. Hare, (having from personal knowledge entire confidence in his scientific ability and honesty as an investigator) that we were induced to form a circle and investigate for ourselves. And well have we been repaid for our trouble. A volume could be written of the many little incidents, the aggregate of which go to prove the fact, that though a man die, he shall live again, and that intercourse with our departed friends is not only possible, but absolutely certain.

After learning of a friend the manner of sitting at the table and interrogating Spirits, three of us sat down by a common sized breakfast table more in jest than sober earnest, staring foolishly in each others' faces at what we considered ridiculous and absurd, when to our astonishment, in perhaps less than five minutes, the table tipped freely, promptly satisfying us in a few moment's, that there was an unseen physical force at work. Our embarrassment and astonishment was the greater in discovering that it answered questions correctly, (three *tips* for an affirmative and one for a negative) and that on our calling over the alphabet, the name of a much loved cousin (a difficult name to spell) was tipped correctly, giving us a middle letter in his name, that we did not know he possessed until, on consulting a bible belonging to an aunt eighteen miles distant, we found it correct. He gave us the name of the disease by which he died, the names of the physician, of the officiating clergyman, of the man who laid him out, the number of persons in his father's family, dead and living, and many other unmistakable evidences of identification. A short but beautiful communication was given us for his mother in L—, Pa., and he has been a faithful and truthful friend to our circle ever since. He seems ever ready, by every means in his power, to encourage and assist us in our spiritual development, and in bringing skeptics to a belief in the truths of our new philosophy. We frequently send him for Spirits with whom we wish to communicate, who perhaps do not know of our circle, or do not understand communicating. He either brings them or reports the failure, and if necessary, instructs or assists them in the process of imparting knowledge.

On the evening of January 13, 1857, ten or twelve persons sat at the table, some of them for the first time, when my cousin announced himself, and introduced a name, spelled out immediately after him, (A. P. I.) as an old acquaintance of both his and mine, and whom we supposed still alive and well—a legal gentleman of eminence in the town of L—, in Pa. He told us he left earth December 27, 1854, gave the name of his disease, his physician, and the name of a teacher to whom we both went to school more than twenty years since; and to evade mind-reading, we asked the name of a public officer in his state (Pa.) and also for the name of the county clerk, in his county, in 1844—names which not one in the circle knew, and his answer concerning which we found, upon subsequent inquiry, to be correct. On the following evening A. S. F. (my cousin) tipped the table. Skeptical as to the report of the evening previous, we questioned, "Is it true that A. P. I. is dead?" Ans. "Yes." "When did he die?" Ans. "On the twentieth of December, 1854." "He told us last night, Dec. twenty-seventh." Ans. "Yes, he was mistaken; it was the twentieth." "Was all true as related last night, and how did he know we had a circle here?" Ans. "Yes, he was correct with the one exception; I told him you had a circle here, and if he would come with me, you would let him communicate; he came and gave you a communication; he left your wicked and sinful world"—here was a slight interruption in the movement of the table for a moment, then proceeding, "he has just come here." The table continues, "You will hear of my death during the week by D—, (one of the circle) receiving the news; you will be convinced of my death." Here A. P. I. appended his full name.

The following day brought the Gazette of L—, to D., announcing the death of A. P. I. as occurring on December 20, and we have since learned that every item he gave us was correct to the letter. Once since then, this Spirit friend gave us a beautiful communication, in which mention is made of his family, finishing with the lines, "O death where is thy sting! O grave where is thy victory!"

Upon one occasion, several gentlemen believing the whole to be animal magnetism, requested a seat at the table, and endeavored to will its movements. They could neither change nor anticipate a letter or word. The Spirit of A. S. F. promptly and rapidly spelled out the following: "My friends, it is right to try every method to satisfy yourselves. You might as well undertake to drain the ocean, or move a mountain, as to make this mystery anything but what it is." Sunday evening January 13, at nine o'clock, four of us sat at the table. A. S. F. announced himself, and he had been at church. Q. "Can you tell us the words of the text?" A. "Yes." "What, then, can be saved?" was spelled out, and as no one at the table or in the house knew the text, we considered it a good test, and early the following morning took it to the minister, who, by the way, has no love for Spiritualism, and he assured us such were the words of his text the evening previous.

We are frequently annoyed by undeveloped or lying Spirits that toss the table in a most violent manner, the strongest man being unable at times to hold it. It has followed the mediums across the floor with two ladies sitting on it, sliding, tipping, or throwing them off as requested. Two men holding it up from the floor, it has whirled upside down like a toy in their hands. A heavy cherry sewing stand was walked across the floor and leaped upon a lounge. They frequently call for music, and keep admirable time in tipping it, or making it dance if requested, changing time as the tune changes. The strings of a guitar, held in one corner of the room, have been twanged frequently, loud enough for all to hear, and no one sitting within ten feet of it. We find these boisterous Spirits quite tractable by gentle, kind, and conciliatory language, but more troublesome when we indulge in frivolous, and foolish questions, or stern and violent threats. Indeed as our presiding Spirit requests, the latter should be scrupulously avoided, and since reading the admirable instructions, and the beautiful illustration and result of the former course, given in the case of Judge Edmonds, where Mrs. B—was the medium, we have attempted to imitate that circle, and with certainly more pleasant, and we think profitable, results.

One illustration will suffice: while receiving a communication from a Spirit friend, a violent interruption occurred. Q. "Will you give us your name?" A. "No." Q. "Will you communicate?" A. "No." "We wish, then, you would step aside and let the other Spirit continue her communication." A. "No," with violent tipping. We continued in a mild tone, "If you

give us your name, we may assist you; will you do so?" A. "Yes. I. Thistle." Q. "Where did you die?" A. "Six miles from no where." We then said, "You are deceiving us; do you not know that this will do you more harm than us? We are truly sorry to see you thus indifferent to your own happiness. We continued talking to him in a very kind and calm manner, assuring him he was standing in his own light; that he could, and should make the attempt to progress, and if he would accept our assistance, we would endeavor to aid him, questioning here, "Are you not conscious that there are those around you, who do progress and better their condition?" Here his manner toward us changed very much, becoming gentle, and disposed to reason and listen. He said he had been lying to us; that his name was J. Williams of P—, and would gladly accept our assistance. We now told him that if he would allow the Spirit whom he had interrupted, to finish a test communication she was giving of her identity, we would talk to him immediately after and benefit him if possible. He immediately assented, and in a moment more, the Spirit resumed to begin again precisely where she had left off, in the middle of a work, giving the letters necessary to complete it, and make a good test communication.

As soon as this communication was finished he returned, and by the motions of the table manifested a gentle mood, receiving our instructions graciously as we judged from the character of the responses. We requested him to leave us for a few moments, that we might endeavor to get our presiding Spirit to see him, and continue the good work; he immediately left, when A. S. F. tipped the table rapidly, as he afterward expressed, in commendation of our cause, saying, "he had been a listener to it all, and that he would immediately see the troubled Spirit and encourage him." We sat perhaps twenty minutes talking over this singular affair, when J. W. again announced himself, and, calling for the alphabet, spelled out, "Receive my thanks for your intercession in my behalf. Good night." This occurred on Sabbath evening, January 13th.

The following Wednesday evening two of the mediums who attended the above setting, were at another circle, when J. W. spelled out, "I have good hope under the instructions of my kind friend." The friend alluded to, A. S. F. the same evening, but at my own house, gave us the following: "I have been laboring with the person whom you pointed out to me; he is greatly depressed in mind since Sabbath evening; he will progress I know; he is anxious to soar with the angel band above him."

We have tried Professor Hare's Spiritoscope, but with one or two exceptions the Spirits have preferred calling over the alphabet, they selecting the letter by tipping the table when we mention it. We have also had satisfactory tests by writing on slips of paper, they selecting such as were called for, but unknown by the questioner. Tests, evidences, facts, unanswerable! We need not multiply them, and we defy the most learned or most skeptical to explain or account for them upon any other than the spiritual hypothesis.

Some four or five of us commenced the investigation here for the sole purpose of satisfying ourselves in regard to the alleged phenomena. Of course we were insane, foolish, wicked. The opposition was intense. When advanced in our own opinion, we invited others to witness all we did, and explain if possible. The result is, the thing is spreading rapidly; neither skeptic, atheist or religious mocker, can stand before it. Our Spirits have neither proposed a "new religion" nor attempted to tear down the old; they profess, however, to stand opposed to the thousand different dogmas, creeds, and selfish, malignant differences, existing between churches, and the wrongs and evils of society, and would break down sectarian partitions, and naturalize, humanize and harmonize mankind.

Had we a good lecturer here now on the new philosophy he could have a full and profitable hearing. The Hon. Warren Chase lectured in the counties adjoining us, and we consider ourselves unfortunate in not getting him here, but we will be on the look out for him if again within hearing. We understand he is a clear, logical reasoner, doing good work, and making many friends wherever he goes.

A few words more in review of the opposition here, and we have done: A certain class of persons seem quite indifferent to the manifestations; "they may or may not be spiritual in their origin," say they, "but what will they amount to? What is the use of Spiritualism?" To such we confess we have no answer; time alone may give them the response they demand. But the intelligent opposition consists, first, of those who believe it to be

all the work of "the devil," perhaps excited by his rage; and, secondly, of those who believe they are Spirits, but all evil Spirits. Let us notice the proposition of the first to give, intelligible language: An uncertain length of time ago, the Bureau Registry, anticipating the coming of this very period when the intermediate world is encouraged, resolved upon the great to perfect our restriction, and accordingly he sent an ray into every household with a command to study the possibilities of every family, make known every little incident of note, and then, the experiences, autographs, letters, diaries, names, places, residences, physicians, amuse, last words, &c.—in short, everything by which the departed could be identified.

A few have limited this power to be devil done. Query: Is he omnipotent, omniscient, omnipresent? Where such powers attributed to him before his fall? If not, did he acquire these attributes of the Almighty in consequence of his fall? Did his fall from purity to vice give him these three attributes that so distinguish the deity? Is this in accordance with any known law of God? we mean a fall from purity into knowledge and power. If not, did God make him thus powerful? and if so, for what purpose, and when?

The second class of objection find all our departed friends, mothers, fathers, children, the most exemplary Christian, or the learned and moral, to be evil Spirits. Though we identify them, and finally associate them with the past; though their every word breathe the purest and holiest influence; though they open the very gates of heaven to our view, and vivify every hope, and inspire us with renewed vigor in the race of life, by pointing to the reward of the just man, and the despair of the wicked—these are all evil Spirits, or at least, are under the influence of the devil! No good thing, say they, comes from them. Dr. Gordon says, "Any single specimen is not enough; the mass is monstrous."

We will insert one communication more, and could give a hundred of similar import. It is from a recently deceased young lady to her friends, the table tipping it out letter by letter:

My friends, did you not know the beauties of this bright land, you would fly to the arms of that blessed Saviour, who died his blood on Calvary's thorny tree, that we might live."

Surely Dr. G. has never read Judge Edmonds two volumes, "The Lyric of the Morning Land," the "Epic of the Shanty Heavens," or that "Book for the Million," "Healing of the Nations." If he has he evades the truth; if he has not, he should not have attempted to write a book asserting absurdities that can not fail to excite a smile of pity and of ridicule from thousands of intelligent persons who have read, and who know better. Yours in truth and human progress, A. W. H. SMITH, M.D.

MIND AND MATTER.

Rev. Plummer and Burmar:

The following was communicated through Miss Helen Richards, a writing and trance speaking medium, formerly a resident of Benton Township, Lawrence county, Pa., but now an inhabitant of the Spirit-world. If you think it of sufficient interest, please give it a place in the *Telegraph*. A. W. H. SMITH.

There are two simple substances; these correspond to the term material and matter; that is, they correspond, or have the same relation, to each other, the mind being the interior, and matter the external envelope. Body, or that which you call matter, is not what we use to designate the outer by, but a correspondent of both, the outer being in the greatest proportion. Mind, or the interior, on the contrary, is pure and unmaterial. It is a simple substance, and therefore incapable of change. Time is its immortality constituted for the human is the only organization capable of producing and eliminating spirit. The other organisms have a corresponding interior, which for a time retains its outer form, but never leaves the earth, and in time dissipates and is absorbed in the great sea of spiritual matter. The human is the highest form of beauty, and by that only we are surrounded unless we descend to, or rather approach, the earth. The other simple substance, or matter, is the envelope of the mind, and exists in the Spirit land. It corresponds, as it exists there, to the sensation, or that by which you perceive externals; still it is not that faculty, but forms a body for the Spirit, and which for ought we know may change, but which we think is not liable to change. It is, when simple, indistinguishable. Mind and matter are not independent of each other; both together form the universe, and different forms are different proportions of the two substances; and in proportion as the forms which people earth exhibit most intelligence is the proportion of mind increased. Time in minerals there is enough to exhibit the phenomena of crystallization; in plants, that of life, which improves until it reaches the highest or that of man; and as it improves, it makes advances toward perfect individuality, until it comes to the foundation of man.

BARTER HONOR, Pa., March 13, 1857.

* This Spirit friend is a female physician, and has been an inhabitant of the Spirit world about eight hundred years.



"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, APRIL 4, 1857.

SPIRITUALISM AND REFORM.

In the issue of this paper, dated 14th of March, I made some remarks under the above title, to disclose in a measure the restless, wrangling spirit which at present seems to give tone to the speech and conduct of mankind, and also to show that the reform movements are generally as superficial as the errors are deep which they seek to correct. Hence their impotency and final failure to furnish the balm for humanity's aching wounds. I come now to speak in this connection of Spiritualism and its capabilities.

My first postulate is, That knowledge is the result of observation.

Secondly: The life, speech and conduct of men are regulated by their faith and knowledge.

Thirdly: Rational beings must know themselves and their relations to physical and spiritual nature, to time and eternity, before their lives can be regulated in consonance with their highest interests.

Mankind for centuries past have had really no knowledge of a continuity of life beyond that they live in the flesh. Neither have they, as they think, and as many profess, an abiding potential *faith* in a conscious existence beyond the grave. In saying this, I by no means deny the correctness of the Bible accounts of the appearance of Moses and Elias; of Spirits appearing as men unto many; the spiritual transportation of Philip; Saul's communion with the Spirit of Samuel; Spirits unlocking the prison door and conducting Peter into the street, and finally to a spiritual circle; the rolling away of the stone from the door of the sepulcher, and the Spirits, as men, sitting upon it; the reappearance of Christ after his death, as a man, eating and drinking among them; the voice from Heaven in the midst of burning brightness, speaking unto Saul, and melting his turbulent Spirit, etc., etc. All these and more have been to me rendered exceedingly probable through similar experiences of my own. But what I mean to say is, that I probably had as much *knowledge or faith* in the Spiritualism of the Bible before my observations and experience in modern Spiritualism, as people generally. And these experiences show me that I had no knowledge or faith at all, but had been persuaded into deceiving myself. My observations of the effects produced on skeptics and the professed Christians, when they first come to the *knowledge* of a future existence through intercourse with the Spirits of those who have laid off their physical body, show that my own case is not peculiar, but that all persons who have not come to this knowledge of an unbroken continuity of life beyond the grave, through modern Spiritualism, are still doubtful of its reality. In the language of Scripture, they are all under condemnation, because light has come into the world and they believe it not.

My *desire* for existence beyond the grave, together with the popular education and *faith* in its verity, had forced upon me a *quasi* acceptance. But it was quite unsatisfactory, and there was a constant hankering after more evidence—more light. The questions of the inspiration and credibility of the Bible were serious perplexities. I knew of no person who had experiences in the time of the Spiritual facts recorded in the Bible, and I certainly had not; hence the query was constantly before me—if God equally regards his children in the nineteenth century, as those eighteen hundred years ago, and his providence is unchangeable, why does he not vouchsafe spiritual manifestations to us? Why do not some of the dear friends who have gone to the Spirit world come back, and in some way demonstrate their continued existence, if they have any? If such things ever occurred, why do not they transpire now? My Spiritual instructors told me I must not *reason* on these things. I must accept them authoritatively, while the Bible required me always to be ready to give a reason for the faith that was in me. I had no *faith* in a future existence, for I had no firm basis on

which to predicate reason, and I found the spiritual guides of the day, under the pressure of sharp criticism, yielding fact after fact, position after position, until they rested on what they assumed was the universal desire or aspiration of man to live on. This formed no satisfactory basis of hope for me, but seemed to refute itself, for having no tangible evidences of a life beyond the present, I considered it hazardous to risk my existence on the *hope*, merely, that I was not to be annihilated. Hence, my strongest desire was to continue to live as I am, while observation demonstrated this to be but a transitory phantom. My friends, who had equally strong desires, were dying all around me; thus my *faith* was dissolved into a flickering hope. Such I am persuaded is the present melancholy experience and anguish of the Christian world. Whoever feels that they have reliable faith or knowledge in a future existence, may satisfy themselves of their mistake by going to a medium, and talking with the Spirit of some near friend. They will say, in their hearts, I never before believed.

It may be said that the Catholic Church forms an exception; that they profess to hold, and do hold, communion with Spirits. I grant it, but at the same time must affirm that bigotry puts them without the pale of comprehending these things as well as out of the spheres of broad humanitarian endeavor. Whatever comes to them from Spirits which confirms their dogmas, is considered to emanate from notable saints, and all else from miserable sinners—anybody except their relatives and friends—while it is rendered probable by their religious faith, that these Spirits are supernaturally created through the potentiality of God or the devil, mostly the latter, and the people are forbidden to hold intercourse with them. Hence, between two thieves, ignorance and bigotry, is crucified the last hope that the Church will inaugurate that universal and deep humanitarian reform movement which shall administer to the needs of mankind.

We will now turn our attention to modern Spiritualism, and see what its promises, and what its capabilities are, and in subsequent articles indicate their practical uses.

It has been one of the glowing virtues of the modern spiritual dispensation, not to be sectional or partizan, but universal, and founded in the nature and harmonies of things. It has been put forth, not alone as a theology, a religion, or a philosophy, but as combining all, and being at the same time science, philosophy and religion. It is not for a day or a season, or a century, but for all days, seasons and centuries. It is universal in its scope, grand in its humanitarian and Divine uses, permanent and everlasting. It has opened fields of investigation sparkling with Divine truths and human interests, which will require ages to explore. As science, philosophy, or religion it is no respecter of persons, but is impersonal and imperscriptable. It is not identified with Davis, Harris, Brittan, Tiffany, Courteny, Hare or Edmonds, however they may be identified with it, but is over and around all, and exists independent of persons, time, seasons and circumstances. It rests on no man's shoulders, but is its own support, warrant and authority.

It comprehends all spiritual facts and the truths of all religions, and affirms that the perception, comprehension, inspirations and testimony of men to-day are equal to those of any other time or place. It regards no mediator, pope, priest, oracle, dignitary, church, symbol, or ritual, as such; but goes by all these, even to the fountains of truth, to be filled. It reciprocates all helps, fellowships all teachers, but regards no authority but truth. It observes, reflects, acts up to its highest idea, and utters its earnest thoughts. It reveals Spirits in a higher life, their conditions and relations to one another and to mortals, and the influences the earth life exerts over the life beyond, and discloses the needs of man in time and eternity. It enlists persons of the sternest virtues, deepest thinkers, most brilliant speakers, and brightest intellects of our age. It has spread wider, and exerted more influence in the same period of time than any religion or theory known.

It already threatens the powers that be, and to assume the harmonious and spiritual development of all the people. The hopes of humanity center in this new faith in which culminate all Reforms. It rises upon the world with fairer prospects for human redemption than any other reform or dispensation. Its tendency is manifestly to disenthral the soul from all the dogmatic restraints and shackles of the past, and set it free to seek its own self-control and integral harmony. While its liberal and progressive Spirit is preserved intact, it must and will lift the soul out of the sphere of the baser passions and propensities of our

nature, and instal it in an era of freedom, patient toleration, and universal amenity, and liberalize the Spirit, discipline the reason, classify the thoughts, develop the affections and harmonize the Soul, and fit and prepare it for the spiritual harmonies beyond the tomb, throughout time and eternity.

The mission of Spiritualism is profoundly inconsistent with all incoivility, treachery, malignity and denunciation, whether of parties or individuals; and he who willingly libels or traduces his fellow proves himself uninspired and unworthy this high calling.

It is only by inaugurating in us the Spirit of our faith, and rigidly counselling our integral manhood, that in evil times like these the infestation and encroachments of illiberality and intolerance can be successfully resisted, and man become habituated to an even tenor of life, and grow strong in the peace-on-earth and good-will-to-man faith of true Spiritualism.

Should Spirits cease to manifest themselves to mortals, or should the conception of Spiritualism in the hearts of the people descend from its high and independent authority and aim, and become identified with, or rest upon, persons or cliques, its power for good would be perverted and lost. The present aspect of Modern Spiritualism seems to be disintegrating, individualizing, harmonizing and potentializing goodness, and incarnating true dignity and manliness. The first step toward reform seems to be to make true men and women who move in the integrity of their being, and stand in the dignity of their natures, assuming the responsibility of their individuality, disregarding all error, asking nobody what is popular, but everybody what is right, speaking and doing right for righteousness sake. Can we have them?

CHARLES PARTRIDGE.

HOW FAR IS CONSCIENCE RELIABLE?

A PURE conscience is in truth a gem to its possessor, of more value than precious stones or gold. According to the spiritual intelligence speaking through Mrs. Hatch, on a late occasion, doing violence to Conscience, acting deliberately against our own sense of right, constitutes the "unpardonable sin." Offences against a brother, that brother may forgive; but offences which we commit against ourselves, outrages on the Spirit of Truth within us, can not be forgiven, because there is no one to forgive them. The effects must follow, and we must bear them. If by disorderly courses we pervert or retard our own development and growth, the lost time never can be regained, and the scar, the recollection, will forever remain.

To this view of the case we do not object. It is obvious that there can be no higher tribunal by which to determine our acts, than the sense of right within us; still it is equally true that it is no part of the office of Conscience to store us with that knowledge, and give us that wisdom, by which alone our decisions can be rendered enlightened and just. Ignorance, prejudice, selfishness; neglecting to examine a question from any stand-point but our own; and especially teachings which may have been instilled into us all the way up from infancy, often transform the pure crystal of Conscience, into as hideous a monster as it is possible to conceive. It was a distortion of this kind which made Paul believe that he was verily doing God service in his persecution of the early Christians. It is this which has devastated the world with religious wars; which set up the inquisition; taught Catholics to burn Protestants, and Protestants Catholics; and caused our pious forefathers to hang the witches and the Quakers. And it is the same perversion of Conscience which, at this day, induces the East Indian mother to sacrifice her child to appease her imaginary Deity; Christians to inflict penances on themselves; and Christian mothers, sometimes, their consciousness poisoned and minds reeling under the terrors of modern theology, to destroy the children of their love, in order to save them from the fury of a relentless God, in case they should remain to years of accountability in this sinful world.

Thus it will be seen that the correctness of the action of Conscience depends altogether on the condition of our knowledge, and the right play, or moral acuteness, of the faculties of our mind. Paul was learned, and still his conscience did not work out justice. The Pagan mother's act is the act of ignorance, the fanaticism of benighted religious instruction; and the same is true of the Christian mother's act. If these need more knowledge, the case of the Apostle falls not a whit behind, in the necessity he was under, of a revision of his belief, and the enlightenment of his moral nature, that the Conscience within him might not only be pure, but just.

LOUIS NAPOLEON AND SPIRITUALISM.

A CORRESPONDENT of the New York *Tribune*, writing from Paris under date of March 8th, relates that a chamberlain of Louis Napoleon greatly excited the curiosity of the latter by the relation of marvelous occurrences which he had personally witnessed in the presence of Mr. Hume, who is now in Paris; and that the Emperor, in order to satisfy himself respecting the alleged marvels, summoned Mr. Hume to meet him at the palace of the Tuilleries. What occurred there, and the impression it made upon the mind of the Emperor, was reported to the *Tribune* correspondent by different persons, who were either present at the *séance* or received the account of the transactions from the lips of the Emperor himself. Among the correspondent's informants, was a learned professor, said to be well known in the scientific world. The writer says:

This gentleman, with whom I spoke all last evening, is exceedingly impressed by what the Emperor told him, and is busy seeking on all sides for a rational and scientific solution of the problem. The Emperor, he says, speaks of the whole as of something "very grave and important," and adds that if there be "some phenomena in all this for which he can conceive a cause, there are others for which he can not by any possibility account." The Emperor told this gentleman, "before twenty people," at the Tuilleries, that "Mr. Hume had caused a hand-bell to cross a table, rise up several inches from the table, and ring in the air." He added that he had, standing alone with Mr. Hume beside a large, heavy table, "seen the table rise from the floor. The Emperor (and Empress also,) added to these many facts of the same order, all equally strange; and above all, said the Professor, "they both seem to speak with some repugnance of a hand which they both admit to having touched, and which was that of a corpse!"

When talking this over, the man of science I have mentioned used the following arguments, which strike me as worth repeating: "It is perfectly impossible to doubt the Emperor's word upon the facts he believes he has seen; beside which, those facts have several other witnesses; neither is it possible to explain by the supposition of any conjuring trick. The Emperor is not the sort of man to have these practices upon him; but there then remains an hypothesis which is to me the most admissible at once, and yet, perhaps, the strangest of all—the supposition that, by a very extraordinary influence upon those around him, the medium forces his public to see, and hold for certain, that which he intends they shall believe." The professor I have alluded to intends to provoke an inquiry upon all this, and is to assist at the next *séance* given by Mr. Hume at the Tuilleries. He is himself one of those liberal-minded men to whom an immense amount of acquired knowledge has only brought the conviction that all human science is vain and limited; and he is ready to seek more knowledge, wherever it can be found.

If this learned professor should be any more successful in his efforts to solve the mystery of these manifestations, upon the "sympathetic" or "electro-magnetic" hypothesis, than the "thousand and one" ingenious inquirers who have preceded him in that department of investigation, we will be happy to announce to the world the result of his labors the moment we are duly informed of the same.

F.

THE GOLDEN AGE.

A NEAT magazine, under the title of "The Golden Age; a Monthly Journal, devoted to Theology, Science and Literature," has just been commenced at St. Louis, Mo., by the Rev. T. Abbott. No. 1 (for April, 1857,) has been sent us, and we have examined its pages with pleasure. "And hath committed unto us the word of Reconciliation," is the motto of the work. "Our leading theme," says Mr. Abbott, "will be the 'Reconciliation,' involving in its scope Scriptural expositions in their various Doctrinal and Practical bearings. We shall also devote a portion of our space to such other subjects as may be regarded of general interest." In this way, it is intended to furnish a journal of such variety as to make it acceptable to most reflecting minds.

Though we do not see in the single number issued, that Mr. Abbott has broke ground at all on the subject of Spiritualism, the great lever at work in upsetting old error, introducing new truth and ushering in that "Golden Age" of which he seems to have a vision, still we discover in the pages of his journal a liberality and earnestness which pleases us. He even quotes from *Tiffany's Monthly* the language of a "medium," in illustration of a great truth, with the declaration that truth is truth, irrespective of the channel through which it comes.

We wish brother Abbott success, and pronounce him not far from the kingdom.

THE GOLDEN AGE is a covered octavo of thirty-two pages, beautifully printed on large type and fine paper, at the moderate price of \$1 per annum.

Mrs. Hatch's Sickness.

WE regret to say that Mrs. Hatch was unable to fulfil her appointment to lecture in the Tabernacle on Friday evening of last week, in consequence of severe illness with lung fever. She is still suffering with the same complaint, but it is ardently hoped by her numerous friends that she may soon convalesce, and resume those active labors which were so efficient in awakening the attention of the public to the facts of the spiritual communion

THE INVESTIGATING CLASS.

This class met as usual at the house of Charles Partridge, on Wednesday evening, March 25, 1857. Dr. Gray said that the end and purpose of man's creation is to increase the sum of human happiness.

Mr. S. P. Andrews read the following paper:

"What are the uses and purposes of man's creation?"

I construe this question as enquiring for more than the special uses of this life or of any given state of existence—as being, in a word, equivalent to the question, What are the uses and purposes of life or being to any rational creature, or what, in the language of the catechism, is the chief end of man? Viewed in this manner it is the most important practical question that has been or can be discussed. The answer in the catechism—to glorify God and to enjoy him forever, is pious, no doubt, but mystical and unsatisfactory, and not adapted to the strife after positive and exact ideas upon every subject, which characterizes the present age. Is there a God? Who and what is God? How is it possible to glorify him? What is meant by enjoying him? Why is it the chief end of my being to do either or both? All of these questions arise in connection with what should be a final and conclusive answer. It does not satisfy me to reply that God is a Spirit; that he is the creator and preserver of the world; that all good people love him; that he is glorified in the worship and service of his creatures, and that it is my duty to render this love and worship and service because he made me, and is entitled, therefore, to require of me what he will—to do with his own what he listeth. In addition to the observation that all of these propositions require a proof that is not contained in the simple statement, I find the last among them insulting to my manhood, and grounded upon the inherent idea of chattel slavery. If I am bound to obey God because he made me and owns me, then am I a slave in the most absolute sense. On that ground I should be equally bound to serve him whether he was a good God or a demon. The fact that he had the power to create me would constitute his sufficient title, and I should have no right to question it.

But it is said that God is goodness itself, and wisdom itself, and that for that reason my highest welfare and the highest welfare of all existing intelligences, can only be secured by serving him. This approximates to a good reason why I should do so, but it is a full abandonment of the previous ground. The admission is implied in this last statement, that if the service which God required of me were not of a kind to conduce to my own highest good, and that of all intelligent beings, I should not be bound to obey him, but rather ought not to do so, whether he created me or not. Wisdom is no end in itself, except as it ultimates in good. Good is then the chief end, or rather the sole end, of being.

The claim on me to serve God is then based solely in the assumption that in that service the greatest good is to be attained. It is assumed that God is goodness itself, and that all that he requires of me is conducive to the highest good of all. Very well; and if this assumption can be made good, sustained, I readily surrender myself wholly to his service, and acknowledge it reasonable and just that I should do so. But how shall I know this? I must first have an idea in my own mind of what constitutes good, and then—what has not been sufficiently observed—I am obliged to try and adjust my conception of God by that idea. The existence of any external standard of good is in the very nature of things impossible. That is good to me which accords with the moral and intellectual attributes of my being, or with the demands of my own nature, and that is evil which is adverse to my well-being. I may be told that cruelty, for example, is good, and kindness, evil, and I may accept this perversion as a theory in the intellect, but the former neither becomes good nor the latter evil to my internal nature or real self. I cannot love pain or evil for its own sake. It is true, therefore, in an important sense, that every man's conception of God, in so far as he is capable of loving, worshiping, and endeavoring to serve him from any other than a slavish motive, is his own highest ideal of goodness or of all perfections. God is, therefore, made in the image of man, and the God really worshiped by every individual man, is made in the image of that individual man.

It follows from the preceding statement, that it is the same thing whether we say The highest good, or the Will of God. The Theist and the Atheist can both unite on this ground. The most devout worshiper of God believes that the end and aim of God's government is really the highest good of all; and though

he may express his idea by speaking of the glory of God, he would reject in his interior sentiment the idea that his glory could be promoted otherwise than precisely in accordance with the highest good of all his creatures. The philosophical formula, The highest good, has this advantage over the religious formula The glory of God, that it leaves the intellect free to investigate the nature of good and the means of its attainment, instead of turning the mind over to the dictates of arbitrary authority over-awed by the mystery of the answer to its most earnest inquiry after truth.

Let us avail ourselves of this freedom to ask fearlessly, and to answer radically, the question, What is good? In the last analysis, it will be found that only one answer can be given, namely, that the good is the agreeable, or that which agrees with, or comes into unity with, our organizations as sentient and conscious beings.

Aristippus among the ancients, a pupil of Socrates, contended that pleasure is the sole end of life; but he gave a low and individual construction to the idea of pleasure. Epicurus followed and amended this doctrine by directing men to strive after a system of pleasures which should ensure an abiding course of happiness for the whole life. With him it was not pleasure as an individual and bodily sensation, but happiness as an abiding condition, embracing the whole life, which he recommended under the name of pleasure, as the chief good. Epicurus was, moreover, of an abstemious and highly moral deportment personally, and impressed corresponding habits on his immediate followers. Notwithstanding all this, so difficult is it for mankind to take into view any other than the lowest and nearest aspect of any doctrine, that epicureanism has, in the popular understanding, come down to us as a mere devotion to elegant luxuries. Notwithstanding the fate of a general misapprehension thus suffered by the Grecian philosopher, a profound philosophic truth lies concealed under his answer to the question now under consideration. If instead of pleasure, we had a term which should include not only the agreeable sensations of a whole life and of all lives, but also the agreeable sensations of all grades, from the lowest animal gratifications up to the sublimest ecstasies of religious emotions, such a word would express not only the chief good or the highest, but the sole possible good in the Universe. I think that the argument of Edwards on the Will, that the difference between the agreeable and the disagreeable in some one or other of their gradations and attenuations, is an absolutely determining force over the Will, has never been successfully impeached. It is equally true that that which is agreeable is alone good, and that which is disagreeable is alone bad.

It may seem a bold assertion to make, that happiness is the sole use and purpose of man's creation; and yet I will venture to affirm, as the very last word of philosophy on the subject, that it is so, and that the sum of all the enjoyment of all sentient beings is the measure of all the good in the Universe. It follows, therefore, that to secure the largest sum of enjoyment or happiness, in all lines or stages of life, and for all beings, is the end and purpose of creation, unless we assume that a demon has created us, which assumption we have already excluded.

The radical nature and the great importance of this conclusion may not at first appear to the reader. The Stoics insisted on the idea of virtue, and by this they meant that the individual should become wholly subjected to the universal, and every personal end be excluded. Hence pleasure, say they, which of all ends is the most individual, must be disregarded. The greatest happiness-theory, as I have just propounded it, does not exclude duty, self-denial and devotion to the universal. It only denies that virtue is an end in itself, or duty an end in itself. It esteems them only as a means to an end, and affirms that that end is happiness, or the enjoyment or the greatest practicable amount of happiness. It makes a philosophy of inquiring how that end can be really attained, and founds its notion of virtue and of duty upon the answers to that question. It must not, however, be supposed that the intellectual reason alone is engaged in solving the problem as the means to the attainment of the supreme happiness. Intuition is a more subtle faculty which cognizes the unity of the race and of the universe, and forces on the conviction the fact that the happiness of the individual is intimately linked with the happiness of all. This gives a direction to the striving of the individual after happiness, which tends outwardly from himself and acts primarily upon a personal object who is representative of that unity, and whom he conceives of as God, or upon all other individuals whom he may signify

under a collective name as the neighbor. Hence, to love the Lord thy God with all thy heart, and thy neighbor as thyself, is the religious aspect of duty. At the same time, however, this higher style of the soul's activity reacts upon the soul itself, and pleases it, and is only good to the individual because it does so. In the absolute sense, selfishness and benevolence have the same ground, while practically they are very different. In the latter we are not conscious of a distinctly selfish motive, because our own self-love is so completely interblended with that of some or all other individuals. The philosophical perception that happiness is the end, in the last analysis, of all the soul's activities and of creation itself, is immensely useful however, in that it leaves the reason, intellectual and instinctual, free to investigate how far the individual's immediate and personal pleasure ought to be postponed to the remote and the universal; and because it accepts and sanctifies both as legitimate factors in the compound purpose of life. Such is integralism in this application of it. The integralist demands to know why he should forego his own personal desires, and unless a conviction exists, well based upon reason, that a higher enjoyment will be the result of denial, he accepts and pursues them with a good conscience. If such a conviction exists, duty intervenes and forbids a present and personal gratification at the expense of the future and the whole.

The Agreeable is its own sufficient end. It is like the consciousness of Being final or ultimate. We all love to enjoy, and it is useless and foolish to ask Why? The sensation itself is the answer. But of everything short of this we naturally demand to know Why, or To what end. Why should I perform a disagreeable duty? Why should I be virtuous? Because, you may say, it is right. But, why, again, is it right? Because, in the end you will have to say, it will lead to happiness; and this answer, when analysed, will be found to be precisely what I have affirmed, that the end even of duty and virtue are the happiness they are able to confer.

A discussion arose on this subject, in which Mr. Andrews sketched his idea of the essential difference between the state of the world in the past ages, which he regards as the infancy of the race, and the maternal human society, towards which he thinks science and Spiritualism are rapidly conducting—the difference between the church militant of the past, and the church triumphant of the future, between the world's state of probation and discipline, and its state of millennial enjoyment.

Dr. Gray thought the picture brilliant and beautiful, but that it was not practically true. He did not see how in any state of society, children could be prevented without restraint from eating green apples.

Dr. Hallock concurred in this criticism.

Dr. Wiese differed from them. He thought that if children were taught physiology and hygiene instead of Latin, Greek and mathematics, the knowledge that green apples are hurtful, and of the reasons why, would be far more efficacious in restraining them than anything else.

Dr. Gray thought these sciences could not be very effectively taught without a knowledge of their technicals, and that these require a knowledge of the languages from which they are derived.

Dr. Wiese knew by experience that very small children could be taught substantially the whole subject in ordinary language.

Mr. Andrews recognized the value of this kind of instruction for children, but did not think it alone would be sufficient to restrain them from an undue indulgence of appetite. He did not reject the idea of discipline altogether, as Dr. Gray seemed to suppose. The race has had to go through a period of discipline, in infancy, to acquire the habit of self-control and moderation, and each individual will always require a similar probation in kind, but differing in degree. The instrumentality of repression on the appetites will become subordinated to that of attraction, calling out other and counter-balancing interests and attractions. Can not Dr. Gray conceive of five hundred children so placed by all the skill and science that could be brought to bear on their hourly avocations, that they would be constantly interested in plays, the various industries of little work shops, spectacles, etc., that they would have actually have no time for thinking of green apples, or for eating and drinking more frequently than precisely as often and as much as health and the development of their bodies should require?

A discussion then arose on the subject of the previous evening. Dr. Gray promised a paper on that subject.

On the question for the previous week, (March 18,) Dr. Orton, read the following paper:

"What was the origin of the first Man?"

This question admits and assumes as its basis, that there are a natural world, a spiritual world, and a God.

In endeavoring to elucidate the connections and relations of Man to this triune of nature and Deity, the first fact demanding attention is his exact correspondence, as to his composition, to this triunity in nature. Man is made up of a material part, a spiritual part, and his innermost or life; answering exactly to the material world, the spiritual world, and God.

My first point, therefore, as to man's connection or relation with these different departments of nature, based on this fact, is the very intimate one of derivation—that he is actually derived from all of them; his material part from the material world; his spiritual part from the spiritual world; and his innermost or life-principle from God.

My second point in illustrating this connection and relation, is that of sustenance—that man's material part is sustained from the material world; his spiritual part from the spiritual world; and his innermost or life from God. This follows from the admitted fact that each thing must have its appropriate food; material things, material food; spiritual things, spiritual food, etc.

My third point, in explaining this relation, is that of his triune lifehood—that man lives, or is fitted to live, by reason of his derivation and structure, in the material world, the spiritual world, and the celestial world, at the same time; that while in the material world, his material part is outermost, forming a suitable medium to connect him with material things; that on passing to the spiritual world, his spiritual part, for the same reason, becomes his external; and that on ascending still higher to the celestial, his innermost, having now permeated and subjected the entire man, gives him a celestial exterior, fitting him to become a resident of the celestial heavens.

If man is thus derived and sustained, it will be seen that his connection and relations with the material and spiritual worlds, and with God, are of the closest and most intimate kind. He is a part of them. To God as his father he owes his individualization and life; to the material world his rudimentary development to the form of manhood; and to the spiritual world his capacity to expand and ascend to angelic life. And these intimate relations will never cease. His triple parts change in their relation to each other, but none of them will ever be lost. While he is in the material world, it is fitting that his material senses should stand in advance, but his inner vision and faculties ought not to be closed. On passing to the spiritual world, it is equally fitting and needful that his spiritual senses take the lead. He seems to drop the material and leave it behind, but he does not. The finer portions—all that are necessary to the complete man—are retained; and though they may still refine, they are ever retained. The perfected angelic man—the highest angelic hierarch of Heaven, is still a creature of earth, as well as Heaven. From Man's beginning as a germ, his spiritual part is knitting itself closer and closer to the material; and his innermost—his life, his love—is pushing outward through both, toward his surface, in the performance of its proper function of permeating the entire structure, and filling it and subjecting the whole man to itself.

At this point of progression, man assumes the full prerogatives of his birthright as a child of God. He is henceforth lord and master of nature, on all of its planes—its three planes corresponding to his structure—as he is now nominally lord of the earth. Partaking of the three, he is fitted to move and act at will, and to become an efficient worker, in the celestial, the spiritual and the material; as his freedom, fitness and pleasure in uses, may determine him. And thus are his connections and relations with the material, the spiritual and the celestial, and with God, perpetuated and eternal.

AN IMPORTANT DISCOVERY.—Doctor Benjamin Hardridge occupies nearly a page in the N. Y. Tribune, in announcing a discovery by which he claims "to liquify quartz rock, to extract the last particle of gold or other metal which that rock may contain, and to hold that rock in the form of liquid in casks and hogsheads ready to be turned into rock in the form of liquid as it is needed, thus affording a new material for building, cheaper than brick, and as beautiful as precious stones!" He can do this at the rate of fifteen tons a day. By way of support to this claim, Prof. Girard, of Smithsonian Institute, Prof. Adelburg, and J. E. Schwabe, of New York, Prof. Moffat, late United States Assayer, and others, accompany the announcement of the discoverer with their certificates that his claim is not unfounded, that he can accomplish the wonderful feats which he claims to perform.

Original Communications.

A VOICE FROM THE OCCIDENT.

SACRAMENTO, CAL., January 1, 1857.

MESSES. PARTRIDGE AND BRITTAN:

Immortal Brothers—It is morning—the loveliest morning that was ever preceded by night! The heavens are clear and calm; the air cool and invigorating, and the atmosphere resting upon our Pacific border, pure as a breath from Paradise! The sun is just making its appearance above the summit of the lofty Sierras, after having illuminated our juvenile homes in the East. It is rising in splendor and majesty, the effect of which is to inspire the most pleasurable emotions in all things animated by its rays. The mountains, with their cone-like peaks towering high into the heavens, as if in adoration of the Being who called them forth, glisten in the sun-light, and dazzle the eye of the beholder with their smiles, while their sun-illuminated countenance is reflected in the laughing valley beneath. All Nature is laughing—joyous, happy! And so am I!

It is morning—a bright and lovely morning—the birth-day of a new year! From the four quarters of the globe, with the rising of the sun, as on the breath of morning, come the glad notes of "Happiness to All!" Nature is chanting the chorus, "Hail! Welcome! Welcome!" while my innermost soul is moved by Creation's melody, to unite with her in the universal song of gladness, which should bring joy to the heart of each immortal child of earth.

It is morning—a glorious morning! The dawn of an era of mental freedom! Through the dense cloud of bigotry and superstition that overhangs the mountain of ignorance, a sun has appeared whose brightness surpasses the brilliant orb of day, and whose rays are penetrating even the souls of men. This sun—this resplendent spiritual orb, (first beheld by wise men in the East)—in its course westward, is illuminating the mind of the multitude; and the thick shroud of prejudice which past nights have thrown over the reason, rises at its approach, and fades away like morning dew before the rising sun. Now the mind of man, no longer fettered by fear, may traverse space, learn causes, eat of the fruit from the tree of knowledge, and bask in the light of the Spirit-world. Fear and selfishness, superstition, bigotry; sectarian idolatry, priestcraft, orthodoxy—all creatures of ignorance—are fading away, to give place to love and charity, the children of wisdom. Let us, then, rejoice together, and be exceeding glad, for the night is past, and the morning has come which shall usher in the "perfect day." The waters of the Atlantic and Pacific ocean's of truth shall mingle together, and form one vast sea whose tide shall continue to rise and flow, until the whole world shall be submerged as by a deluge, and those who are now resting in fancied security because of the bow on the cloud, will be engulfed in its waves together with all their false gods and cherished idols.

The work of redemption and purification has commenced here on the Pacific. Where a few years since only a few individuals could be found who were Spiritualists in theory, there are now hundreds who are such, practically—the living embodiment of Spiritualism, according to the "highest light" that is within them. A general interest is being awakened, and the cause has a number of able advocates in the persons of mediums who speak as they are controlled by spiritual influences. Among these I may make mention of Mr. N. I. Underwood, and Henry Bush, Esq., who are emphatically the pioneers in the promulgation of spiritual truths in California. They have already done much in the cause of mental freedom, and, as instruments in the hands of highly-developed spiritual teachers, they are still battling for the truth and the right. May they continue to fight in the good cause, and may every lover of the race do likewise. Yours, for the sake of the truth, JNO. H. LEWIS.

POWER OF SEA BREAKERS.—From experiments made sometime since at the Bell Rock and Skerryvore light-house on the coast of Scotland, it was found that while the force of the breakers on the side of the German Ocean may be taken at a ton and a half upon every square foot of surface exposed to them, the Atlantic breakers fall with double that weight, or three tons to the square foot; and thus a surface of only two square yards sustains a blow from a heavy Atlantic breaker equal to fifty-four tons. In November, 1824, a heavy gale blew, and blocks of granite from two to five tons in weight were washed about like pebbles, at the Plymouth breakwater. A block of limestone, seven tons in weight, was in one place washed a distance of 150 feet. A block of two tons, strongly treasured down upon a jetty, was torn away and tossed upwards by an overpowering breaker.

INTERESTING TESTS FROM A SPIRIT CHILD.

SEYMOUR, CONN., —, 1857.

Messrs. Editors:

I noticed in the TELEGRAPH of recent date, an article from Brother Partridge relative to the mediumship of Miss Mildred Cole of your city, by which I am reminded of a visit which I had the pleasure of making to her rooms some few weeks since; the result of which I then promised our good friend Walter Abbott, I would communicate for the TELEGRAPH—a promise which, with your permission, I will now endeavor to fulfill.

After the usual preliminary arrangements, the medium (who is apparently an artless little girl of some thirteen years) became entranced, when the following conversation took place:

Question.—“Are there any of my Spirit friends present who will communicate with me?”

Answer.—“Yes. Write some names on a piece of paper.”

I then wrote a number of names, among which were the names of a brother and sister, both of whom have been in the Spirit-world for several years. Immediately the medium without seeing what I had written, seized a pencil, and wrote “Mary” and “Georgey;” these were the names of the brother and sister alluded to. After conversing with them for a few moments, I asked, “Mary, do you know whom I came here to talk to to-day more than any one else?” A. “Yes; but she is not present.” Q. “Will she be here soon?” A. I will go and see.” Pretty soon it was announced that “she was present.” I asked who was present, and if the Spirit would write its name? In answer to this the medium wrote “Jennie,” and then seizing me by the hand, and caressing me in a childlike, affectionate manner, exclaimed:

“O papa! don't you remember those little shoes—pretty little shoes? and papa, don't you remember my little chickie? Poor little chickie, got a sore foot. Tell mama she must take good care of kiddy. I loved my kiddy. I did love to bother brother Charley; Charley is a good boy; got a sore throat now, is very sick—got a flannel tied on his throat; face is like that, (here the medium pointed to a spot of scarlet in the table spread) Charley will get well; he must love mama a good deal now.”

I said, “Jennie, can you tell me what you used to call yourself?” Immediately the medium wrote, “Nenny.” I said, what did you call Grandmother? She wrote “Damma.” These answers were both correct. She then said, “Tell mama, Nenny see Aunt Nellie (meaning my sister Ellen, who is also in the Spirit-world) and Aunt Mamy, (Mary) and all love Nenny very much. Kiss Damma two, eight times, for me, and feel that little Nenny is there.”

I said, “Jennie, do you want to come back again to us?” She said, “O no, I afraid I get bad canker again.” I said, Jennie, do you remember when you left us? She said, “Yes, I remember Nenny was very sick; but Nenny didn't cry when she took medicine. Bad medicine for Nenny, and mama thinks so too.” I said, “Did you know that I stood by you when you died? and do you know what I said to Mrs. Prince?” She said, “Yes, and you said, ‘Nenny has gone to heaven and I will try to live so as to meet her there!’” (the identical words which I used.) I asked her if she could tell me what it was that I used to feel bad about in regard to her form? She said, “Legs crooked—turned in, thought you would have to put sticks on them to make them grow straight.” (this was true; I had often lamented very much her misfortune in this respect.)

I said, have you nothing more for me to tell mama? She said, “Yes, tell mama that her little Nenny, although cut off when a little bad, is now blooming a pretty rose; and that she must not cry, for it grieves little Nenny very much; Nenny is very happy. Tell her this is from her little angel Nenny. Good by to ‘Mama’ ‘Damma’ and ‘Bubby Charley.’”

I omitted to state in its proper place, that she spoke of being with us when we were weeping around her coffin in the “large front room;” also that she said that she had the scarlet fever; and in answer to a question, she said that she was too little to write, but that “Aunt Mamy” wrote for her.

The medium said that the Spirit appeared to her with brown hair, tied up in front with ribbons; and that she had blue eyes—all of which was a correct description of my little daughter. She said she was three and a half years old; this was also true.

REMARKS.

Now, Messrs. Editors, if you will allow me the space, I will endeavor to explain to your readers the foregoing conversation with what I am happy to believe, *aye, to know*, was the Spirit of my little daughter, that they may fully understand this (to me) wonderful tissue of tests; and if any of our “od forces” or kneepanologic friends will then account for them on any other than the spiritual basis, I will thank them to do so; for although I cherish my belief as I do the “apple of mine eye,” yet I am willing to yield to the truth whenever fairly presented.

The first exclamation to which I wish to call attention, was that respecting the shoes. She referred to a pair of shoes which I brought home for her the very day that she was taken sick. Now I had not thought of them from the time I left home until they were mentioned to me by this little girl (a perfect stranger) in New York.

We had a little chicken—the only one we had—which she thought a great deal of, and also a kitten. I am not aware that the chicken ever had a “sore foot,” but the kitten had a very bad foot at the time of this communication, and the mistake is doubtless to be attributed to the mind of the medium. This is evident from her directions for “Mama to take good care of kiddy.”

What she says next about “brother Charley,” was all very true; but I was not aware that he had a “flannel around his throat” until I got home. This certainly could not have been “taken from my mind.”

She said she did not cry; she was the most patient child I ever saw—took all her medicine with scarcely a murmur. What she said about bad medicine in connection with her mother, was also true. Then the repeating of my exclamation as she breathed her last, her description of her legs and what we thought of doing for them, the medium's description of her personal appearance, her age, and all being so exactly in accordance with the facts, it does seem to me that as a whole, it is “proof as strong (at least) as holy writ,” of the fact that our dear departed friends are not “dead” nor “sleeping,” but that they “still live,” and are permitted to manifest themselves to us, sympathize with us in our sorrows, smile with us in our hours of gladness, watch over our pathway through life; and finally, at the close, to guide us across the river to that land of immortal bloom where all is love, and peace, and happiness forever. O blessed religion! in exchange for this, what to me were the riches of Ind, or even of the whole world itself? Nothing, absolutely nothing.

And yet we are asked almost daily, “What good has your religion done?” “when have your Spirits ever told us the price of cotton in advance of the mails?” Verily, verily, it is in vain that pearls are cast before swine.

In conclusion, allow me to add that I have never met with a more truthful and interesting medium than Miss Cole, and would cheerfully recommend all who are in “search of light” to give her a call.

Yours as ever,

J. W. STORRS.

SOCIAL VISIT AT CANONNSBURGH, MICH.

“Yes, yes, come in, come in, all of you,” cried a cheerful voice, in response to the observation that there were too many of us for the hospitable entertainment of one family. But the street-door was thrown wide open, and a party of ten of us emerged from the fur robes of two sleighs, and hastened to meet the extended hands of our cordial welcome, and to surround the crackling stove, which had been expressly replenished with wood at our expected arrival.

“Mrs. N—,” said the only one of our party who was acquainted with the family, “these are our friends from Ionia and vicinity, all Spiritualists.” And we were at once regularly installed members of the family, *sans cérémonie*, and made at home; and then began the exfoliation—furs, cloaks, shawls, mufflers, over-shoes, etc., were heaped upon the tables and piled up in the corners; aching toes were stretched out under the stove, and two or three of us of the sterner sex were turning ourselves round and round like roasting turkeys on a spit before the fire, barring the basting; but all was cheery and joyful. The mercury was down at zero without, but our spirits were up to ninety-eight within, and the merry laugh went round. All hearts seemed attuned to social harmony and happiness, notwithstanding a thirty miles' drive on one of the most intensely cold and tedious days of the present severe winter.

A cheerful board was soon spread, at which we all partook, after which we prepared for a “feast of reason and a flow of soul”—not of the customary imbibing character, to which the above sentiment is a sad misnomer. But our friends, the friends and devotees of a free and harmonious life, gathered in to welcome us to their circle, and soon after dark some twenty or more were assembled, when a circle was formed for Spiritual Manifestations and communications. The universal Father was addressed; a song of love sung, and as our voices blended, our hearts seemed to flow out and commingle, until that social and unrestrained home-feeling was induced which is requisite for spiritual influx, when our worthy brother, A. Chase, of Cannonsburg, was controlled, and a welcome speech through him was made by our Spirit friends, in strains of touching eloquence, characterized by a purity of sentiment and an exalted wisdom which wins while it instructs, and moulds the mind into a form of heavenly symmetry.

Could we but hold ourselves thus influenced to thoughts and intentions of good only—invaluable to outward temptations and the delusive charms of the external world—how peacefully we would glide along the current of life's river until we should launch our bark upon that unmeasured ocean which lies beyond the bourne of time.

After a number of brief communications through different mediums, among which was a characteristic speech from an Indian chief through Bro. Chase, the circle broke up, and with our new-found friends our party separated and retired to their hospitable homes to spend the night.

On the following day (Sunday), we convened at 10 o'clock a.m., for personal and spiritual communion. The whole day and following evening were spent in most delightful intercourse with our earthly and heavenly friends. Tests of the personal presence of Spirit-friends were given; beautiful examples of clairvoyance displayed, and many administrations of those kindly offices of healing, and friendly relief from bodily disease were received from our sympathizing friends without the earthly form.

On Monday morning we returned to our homes, amply repaid for a journey of thirty miles and back, by the kindly sympathies and fellowship of our friends in Cannonsburg, and by our union of effort to develop the truths of a new and higher life on earth.

Among the ardent advocates of Spiritualism in public and in private, I should not forget our excellent brother, Dr. Hines, of Bear Creek, near Cannonsburg, whose earnest defence of the cause of spiritual and mental freedom has stopped the mouths of all the canting clergy in that vicinity, and all other ignorant or bigoted minds.

There are a large number of mediums of both sexes in that vicinity, through whom our Spirit-friends are doing a glorious work in public and in private; but one of the chief instrumentalities for disseminating the truths of the new philosophy of life there, is a free Circulating Li-

brary of spiritual books. I can but commend this enterprise to our friends in all parts of the country.

I did intend to give some account of the progress of the cause in this vicinity, but my space will not admit of it. Allow me to say that we are not among the least in the cause of freedom here, nor are we slumbering. Spiritualism has taken deep root in Ionia, and has seized upon the mass of thinking minds; and so throughout this whole north-western region. At a meeting of the “Board of Supervisors” of Kent County recently, there was but one man in the Board who was not a Spiritualist. This proves that the belief is not confined to obscure, shallow and fanatical minds, but finds place among the sound, thinking, cool and candid, who fill the highest stations of trust and confidence. Yours for truth and human progression, L. R. BROWN.

NEW BERLIN, IONIA COUNTY, MICH., Feb. 16, 1857.

A CURIOUS CASE.

ST. PAUL, M. T., February 16, 1857.

DEAR TELEGRAPH:

I observe in the various spiritual publications, communications purporting to come from the Spirits of those who have held distinguished positions on earth, many of which do not indicate advancement on the part of the author. Such being the fact, I would inquire if there is any possible means whereby we can determine the identity of the Spirit communicating? Are not the names given such as the medium has the greatest confidence in? Are they not governed in some measure by the interpolation of the medium's mind, or by the will of others present? I have no doubt of our being able to prove the truth of the communications in many cases, but doubt the possibility of testing the identity of the Spirit communicating. In evidence of this, I would relate the following: In February, 1854, I had occasion to write to my son, who was then doing business in New Orleans, directing him to transact some business for me, and make immediate returns. The time having expired that I should have received a reply, I began to feel some anxiety relative to it, when one morning, as I was preparing to go to my office, my attention was called by a Spirit saying that my son wished to communicate with me. I seated myself at a table and took my pencil, when the Spirit told me that my son could not write, he having been so short a time in the Spirit-world, but could communicate through the table. He accordingly communicated, stating that he had died the day before, after a sickness of seven days; and told me not to grieve for him as he was now better off than when on earth; that he was not able to communicate further then, but would come again soon.

As I doubted the communication, I concluded to visit a good writing-medium, and also one who was a speaking-medium, for the purpose of testing the Spirit, knowing as I did, that they knew nothing of my son or my business transactions. I accordingly called. My Spirit-son was present, and through the medium stated the fact of his death as before, and as proof of his identity, stated that he received, the day he was taken sick, a letter from me on business, and gave me its whole contents.

At a subsequent call on the medium, he said, “My father, is it possible you still doubt me? Put such test-questions as will satisfy you, and I will try to answer them.” I then asked him many questions relative to business and incidents of his youth, which were all answered correctly. He also stated many incidents long forgotten by me, but which were called freshly to my memory. He also stated that, when in St. Louis on business, I wrote a letter of instructions to him, which letter he repeated verbatim.

Two days after his first communication, he brought with him the Spirit of his wife, stating that she died the day after him. Time passed on for a month, during which time I had tested him in every possible way, with satisfactory results. He stated that the reason I did not hear from New Orleans was, that two telegraphic despatches sent by his friend (naming him) had been mis-carried; but that he had written, and his letter would come to hand in due time. He expressed a great desire that it should do so, to satisfy my mind more fully.

At the end of one month, I received a letter dated in New Orleans eight days previous, written by my son, who was in good health, as was his wife, stating as a reason for not writing before in reply to my letter, that I had misdirected it to St. Louis, from which place it had been re-mailed to him. I took the letter and went to the medium before spoken of. My son, as usual, commenced a communication, during which I produced and read the letter. He stopped a few minutes, and then said there must be some great mistake, which I shall endeavor to explain to your satisfaction hereafter, and left not to return.

Mark the sequel. Six months from the day stated before, my son died, on the same day of the month. The day following, his wife died, both of the disease stated. The same man telegraphed twice, the despatches both missing me, owing to my having moved. I subsequently received a letter from the same gentleman, its contents being verbatim with the one stated to have been written six months before. Everything transpired as then stated, to the very letter.

The above has been a cause of much reflection by me, and I believe I have profited by it.

Yours truly,

R. ROSE.

The following tradition concerning the vine, is to the point: When Adam planted the vine, and left it, Satan approached it and said; “Lovely plant! I will cherish thee;” and thereupon, taking three animals, a lamb, a lion and a hog, he slayed them at the root of the tree and their blood has been imbibed by the tree to this day. Thus, if you take one goblet of wine, you are cheered by its influence, yet are mild and docile as the lamb; if you take two goblets, you become furious, and roar and bellow like a lion, and if you drink of the third goblet, your reason sinks, and like the hog you wallow in the mire.

Interesting Miscellany.

THE WORKS OF GOETHE.

From 1773 to the end of 1851 (a period of nearly eighty years) about a dozen different editions of Goethe's complete works were published in Germany. Of course each successive issue was augmented over its predecessor by the new matter produced or discovered in the interim. The first one of these twelve being composed in a single volume; the latest in thirty large octavos—that by Cotta, of Stuttgart, in 1850-1. From 1765, when he published a poem, *Die Hellenfahrt Christi*, to the very date of his death, 1832, not a year passed by in which he did not give some new production to the world, and often several, and of the widest difference, embracing all intermediates between Poetry and Science. Further than this, during this same period of eighty years, there were published in Germany nearly 160 different editions of his single works, which, on an average, would bring his name twice a year on the list of annual publications during that period, irrespective of the complete issues of his works. We might judge somewhat of the comparative popularity of his works, when we learn that of these 160 editions 27 were of *Hermann und Dorothea*; 17 of *Faust*; 8 of *Iphigenie auf Tauris*; 8 of *Werter*; 7 of *Goetz*; 6 of *Tasso*; 4 of *Wilhelm Meister*; 4 of *Reinhold Fuchs*; 3 of *Egmont*; and but one of his Autobiography. During the same time there were eleven different editions of his minor poems. Add to this, that of Scott's translation of "Goetz with the Iron Hand;" no less than five English translations of *Faust*, and a Dutch one (all in the years 1840-2); two Latin, one Italian, one French, and one Greek of *Hermann und Dorothea*; two English ones of the *Iphigenie*; an Italian one of the *Tasso*; and a French version of one of his works on Natural History, were all published in Germany alone, during the same period. Again, he lent his aid as editor to a dozen other works (one of which was a translation into German of Carlyle's Schiller). Moreover, from the list of his commentators for the same period, it appears that there were at least 260 works published, relating in whole or in part to Goethe and his works, many of which passed into second and further editions, and some extended beyond one volume in compass; and others consisted wholly or chiefly of illustrative engravings. Nineteen of these works embraced his correspondence with various persons. Two of them were in English, one in French, and eight in Latin. A large number of them were devoted to the elucidation of *Faust* (a subject upon which the Germans never seem to tire), and it may interest some German scholars to know that in addition to the Commentators on that tragedy, mentioned in Hayward's appendix to his translation, we can add the names of Bequignelles, Brandstätter, Carus, Cramer, Dycks, Duntzer, Enk, Göschel, Hoffmann, Gotthold, Leutbecher, Löwe, Prutz, Meyer, Philippi, Röse, Rosenkranz, Sallet, Schönborn, Soltau, Mosen, Stahl, Weber, Weiss, and one anonymous. Now, when we consider that in addition to this, there were almost innumerable reviews and notices in the periodical literature, we can form some estimate of the immense influence Goethe exercised upon his native literature, directly, through these nearly 500 different issues, bearing his name in some relation on the title-page, in a space of eighty years, being at the rate of more than one for every two months. Then for his indirect impression upon his countrymen, we must consider the vast number of works sprung from his influence, and the effect in turn that these produce. Then, if we go beyond his country, and consider the various English, French, Italian, and other translations of his works published out of Germany, or of his commentators and followers, and independent commentators thereupon, and the influence of all these again upon their several literatures, we are little less than amazed at the enormous hold it is in the power of a great mind to have upon the world at large, during less than the first century after his first appearance. If we had the means at hand to make our statistics cover the last four years, we are confident we should find his tangible influence increasing in an augmented ratio.

To illustrate further, take the way that Goethe's influence upon writers, other than commentators, was felt through his "Faust." Goethe was not the first to employ that old legend; several others in Germany, and Marlowe in England, had used it previously; but immediately consequent upon his tragedy, Hayward mentions a list of 17 (beside anonymous) poets having also taken up the same subject. In addition to this, we may say that Lessing started a drama upon it; Lenau wrote one *Immermann* employed the like in his *Merlin*; Heine wrote a *Tanz-poem* thereupon; and Simcock made a play. There are probably a plenty more that have not come to our notice, not to speak of the half-dozen or more operas that have grown out of it.—*Crayon*.

THE SCARLET FEVER.—The following remedy for the scarlet fever is recommended by Dr Lindsley, of Washington, as the treatment which has been resorted to with great success by Dr. Schuceman, physician to the King of Hanover: "From the first day of the illness, and as soon as we are certain of its nature, the patient must be rubbed morning and evening over the whole body, with a piece of bacon, in such a manner that, with the exception of the head, a covering of fat is everywhere applied. In order to make this rubbing in somewhat easier, it is best to take a piece of bacon the size of the hand, that we may have a firm grasp. On the soft side of this piece slits are to be made in order to allow the oozing out of the fat. The rubbing must be thoroughly performed, and not too quickly, in order that the skin may be regularly saturated with the fat. The beneficial results of the application are soon obvious; with a rapidity bordering on magic, all, even the most painful symptoms of the disease, are allayed; quiet sleep, good humor, and the appetite returned, and there remains only the impatience to leave the sick room.—*Advocate*.

REMARKABLE FOUNTAIN IN FLORIDA.—Taking a narrow path, I crossed through some dense underwood, and all at once I stood on the banks of the Wakulla Spring. There was a basin of water one hundred yards in diameter, almost circular. The bushes were almost growing to the water's edge, and bowing their heads under the surface. I stepped into a skiff and pushed off. Some immense fishes attracted my attention, and I seized a spear to strike them. The boatman laughed, and asked me how far below the surface I suppose they were? I answered about four feet. He assured me that they were at least twenty from me, and it was so. The water is of the most marvelous transparency. I dropped an ordinary pin in the water, forty feet deep, and saw its head with perfect distinctness, as it lay on the bottom. As we approached the center, I noticed a jagged, grayish limestone rock beneath us, pierced with holes; through these holes one seemed to look into unfathomable depths. The boat moved slowly on, and now we hung trembling over the edge of the sunken cliff, and far below it lay a dark, yawning, unfathomable abyss. From its gorge comes pouring forth with immense velocity, a living river. Pushing on just beyond its mouth, I dropped a ten-cent piece into the water, which is there one hundred and ninety feet in depth, and I clearly saw it shining on the bottom. This seemed incredible. I think the water possessed a magnifying power. I am confident that the piece could not be so distinctly seen from a tower one hundred and ninety feet high. We rowed on toward the north side, and suddenly we perceived in the water the fish which were darting hither and thither, the long flexible roots, and the wide luxuriant grasses on the bottom, all arrayed in the most beautiful prismatic hues. The gentle swell occasioned by the boat gave to the whole an undulating motion. A death-like stillness reigned around, and a more fairy like scene I never beheld. So great is the quantity of water poured forth, that it forms a river of itself sufficiently large to float flatboats laden with cotton. The planter who lives here, has thus transported his cotton to St Marks. Near the fountain, we saw some of the remains of a mastodon which had been taken from it. The triangular bone below the knee measured six inches on each side. Almost the entire skeleton had been sent to Barnum's Museum. The Indian name of the fountain is beautifully significant. Wakulla means "The Mystery." It is stated that the Spanish discoverers sprang into it, with almost frantic joy, supposing they had found the long-sought "Fons Juventutis" or Fountain of Youth, which should rejuvenate them after exhausting marches and battles.

A ROMANTIC STORY.—The following story from the Paris correspondent of the New York Times, will serve to show the rapid manner in which the Russian government does an act of justice: "Some eighteen years ago, a Miss Ward, of one of our Southern States, was married at Florence to a Polish Count, with a very unpronounceable name. After residing with her three weeks, he took French leave one fine morning, taking with him his wife's jewels. He left a letter behind him stating that the marriage was invalid, from the fact that no Russian subject could be legally married except by the Greek service. Of course the lady was in great consternation, and at the time of the coronation of the Czar, she with her mother went to St. Petersburg. Mr. Sala, the principal writer for Dickens' Household Words, drew up a petition for her to the Russian Government, and it was presented by Mr. Seymour, our minister. The case was laid before the Emperor, and an order was issued to the Russian Minister at Naples, where the Count was living, for his arrest. He was seized by the Neapolitan police at the expense of Russia, carried to Warsaw, where the lady and her friends were in waiting, marched into the church by a posse of policemen, and was there compelled to stand up before the altar and be married in due form. His wife, then the Countess, turned to him as soon as the ceremony was over, made him a formal bow and bade him adieu forever. The Count was sent to Siberia, his property confiscated, his wife retaining one-third by law. The family immediately left for Italy where they are spending the winter."

SOLIDIFIED MILK.—There is in Dutchess county, N.Y., an establishment for the solidification of milk, so that it will keep in order for months, perhaps for years. The manufacturing, which is done on the farm occupied by the Hon. James Hammond, is under the superintendence of Dr. I. Smith. The process is as follows: "The milkers, as they empty their pails, strain the milk into a large tub, into which is already placed the requisite amount of the very best sugar. This is readily dissolved by the milk, which, as soon as the milking is done, is introduced into large shallow pans. Underneath these pans steam is introduced, and the watery part of the milk is, by means of the heat generated by the steam, aided by an artificial current of air made to pass along its surface, rapidly evaporated. In this way is produced, at the end of three or four hours, a powder of nearly a cream color, which, when perfectly dry, is packed into cans for future sale or use. It will be readily seen that this article can not fail of being of utility and value, as for all purposes, where milk and sugar are both used, it fully equals the manufactured article; as it will keep in good condition a great length of time, it may be used when it would be impossible to obtain milk in any other form.

RETRIBUTIVE.—The Auburn *Advertiser* says, a man residing in Moravia, somewhat distinguished for severity, and known as rather a hard man, in order to gratify his penchant for blood, braided a wire into the lash of his whip with which to cut his horses. His little boy besought the father again and again not to do it, but he was inexorable. He finished the cruel instrument, but at the very first stroke at his horses, he hit a buckle or some hard substance, breaking off a small fragment of the wire, which flew back and struck the eye of the cruel man, and put it out.

MORAL INFLUENCE OF A LITERARY TASTE.—To a young man away from home, friendless and forlorn in a great city, the hours of peril are those between sunset and bed-time; for the moon and stars see more of evil in a single hour than the sun in his whole day's circuit. The poet's visions of evening are all composed of tender and soothing images. It brings the wanderer to his home, the child to his mother's arms, the ox to his stall, and the weary laborer to his rest. But to the gentle-hearted youth who is thrown upon the rocks of a pitiless city, and "stands homeless amid a thousand houses," the approach of evening brings with it an aching sense of loneliness and desolation, which comes down upon the spirit like darkness upon the earth. In this mood his best impulses become a snare to him, and he is led astray because he is social, affectionate, sympathetic and warm-hearted. If there be a young man thus circumstanced, let me say to him that books are the friends of the friendless, and that a library is the house of the homeless. A taste for reading will always carry you to converse with men who will instruct you with their wisdom and charm you with their wit, who will soothe you when fretted, refresh you when weary, counsel you when perplexed, and sympathize with you at all times. Evil spirits in the middle ages, were exorcised and driven away by bell, book and candle; you want but two of these agents, the book and the candle.

CATCHING THE OSTRICH.—The most ingenious plan of beguiling the ostrich to its destruction, is that practiced among the bushmen in Africa: A kind of flat double cushion is stuffed with straw, and formed something like a saddle. All except the under part of this is covered over with feathers attached to small pegs, and made so as to resemble the bird. The head and neck of an ostrich are stuffed, and a small rod introduced. The bushman intending to attack game, whittens his legs with any substance he can procure. He places the feathered saddle on his shoulders, takes the bottom part of the neck in his right hand, and his bow and poisoned arrows in his left. Such as the author has seen were most perfect mimics of the ostrich, and at a few hundred yards' distance it is not possible for the eye to detect the fraud. This "human" bird appears to pick away at the verdure, turning his head as if keeping a sharp look-out, shakes his feathers, now walks, and then trots till he gets within bow-shot; and when the flock runs from one receiving an arrow, he runs too. The male ostriches will, on some occasions, give chase to the strange bird, when he tries to elude them, in a way to prevent them catching his scent; for when once they do, the spell is broken. Should one happen to get too near in pursuit, he has only to run to windward, or throw off his saddle, to avoid a stroke from a wing which would lay him prostrate.

DRAINAGE OF THE HUMAN SYSTEM.—ERASMUS WILSON, a distinguished physiologist, counted the perspiratory pores on the palm of the hand, and in a square inch found 3,528 with each of which a little tube a quarter of an inch long was connected, making the length of tube in a square inch 882 inches, or seventy-three and a half feet. On the pulp of the fingers the number of pores was a little greater; on the heel the number was 2,263, and the length of the tube forty-seven feet. Taking 2,800 as an average of the number of pores in the square inch over the whole surface of the body, and 700 consequently the length of the tube in inches, the number of square inches in a man of ordinary size being 2,500, there would be 7,000,000 pores, and 1,750,000 inches of perspiratory tube, that is, 145,833 feet, or nearly twenty-eight miles. How important the necessity of attention to the skin, lest this drainage be obstructed!

THE NEW YORK CLERGY.—The *Herald* of the 3d, in an article on the Burdell murder, speaks as follows of the New York Clergy: "We have every reason to believe that no small portion of the responsibility for the decay of virtue in New York rests upon our clergy. We have perhaps a larger number of clergy than any other city of the same size; but when we come to inquire how these gentlemen occupy themselves, we find that over a half find life hard enough to get along with over their soft coal fire, while the remainder devote to letters and other pursuits the time which belongs to the people. With the exception of their theological merits, we are at a loss to know any benefit which these gentry are to the city. We never find that they are fighting with vice where it is really dangerous.

KEMBLE'S WIT.—Moore mentions in his diary, a very amusing anecdote of John Kemble. He was performing one night at a country theatre, in one of his favorite parts, and being interrupted from time to time by the squalling of a child in one of the galleries, he became not a little angry at the rival performance. Walking with solemn step to the front of the stage, and addressing the audience in the most tragic tone, he said: "Unless the play is stopped, the child can not possibly go on!" The loud laugh which followed this ridiculous transposition of his meaning, relaxed even the nerves of the melancholy Hamlet, and he was compelled to laugh with his auditors.

MULTUM IN PARVO.—It is not what people eat, but what they digest that makes them strong. It is not what they gain, but what they save that makes them rich. It is not what they read, but what they remember that makes them learned. It is not what they profess, but what they practice, that makes them righteous. These are very plain and important truths, too little heeded by gluttons, spendthrifts, bookworms and hypocrites.

A FRENCHMAN at a large dinner party got into a violent dispute with a gentleman, who sitting at the foot of the table, was too far away for personal insult, but who said, "Sir, if I were near you I would give you a box on the ears; so you may consider the blow as given." "And I," said the other, "were I near you, should draw my sword and run you through the body; so you may consider yourself as dead!"